

12

THE  
S A I N T S  
PRIVILEGE,  
OR  
GAIN by  
D Y I N G.

*O Gaudium, super omne gaudium, vincens omne gaudium,  
extra quod non est gaudium, quando intrabo in te,  
ut videam Deum meum qui habitat in te?*

*Aust. de desiderio & siti animæ ad Deum.*

*O mora, Christe veni,*

*Mors pijs, malorum ademptio, bonorum adeptio, Disce mori,  
su sum quisquis sapit erige vultum in patriam, terras  
despice, disce mori.*

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*2 Cor. 5. 2. We groan earnestly, desiring to be clothed  
upon with our house which is from Heaven.*

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L O N D O N,  
Printed in the Year, 1673.



# To my much Honoured, and Worthy Friend, Captain

Robert Fisher.

Dear Sir,

**I** Would be loath to be the first that welcomes You into England, with the sad Newes of the breach that God hath (since your departure) made upon your comforts, I mean, in taking to himself your dear Wife. I suppose the tidings of that, will reach your eares to your hearts greif before my Papers, for bad newes flies apace. I send you not these Lines for that end, but for a contrarie, namely, rather to quiet and bare up your disconsolate Spirit under so smarting a Providence: As a meanes to which, I commend to you a serious consideration of her great Gain, to be opposed to your great loss: what great gainers Christs Saints are by Dying, you may, if you please, read in the following Lines.

Sir, I remember one sayes that the work of Navigation, is a very great Work; and requires much Understanding and Wisdome, for men to build moveable Houses, and go thorough the great Deep, or dry Land, and every way so fitted as would amuse an ordinary and unskilfull beholder to view. Its a very graet work, Now God that hath brought you lately from doing one great work, hath upon your return provided another for you to do. Which is to submit and resolve your will into his, and if I mistake not to do this aright, will ask you no less Understanding and Wisdome, I am sure more Grace and Holiness, then the former; but that God that hath given you understanding for the one, can by his Almighty Power and Goodness, inable you to the other.

You have often seen in the Seas, the resemblance of the misery of mans life, as that ebbereth and floweth, and is seldom quiet, but after a little calm a storm succeeds, why such is the whole life on Land too, nought else but a Sea of Tempests while on this side our great Haven or Port of Glory.

Its the saying of a Learned and good Man; what pitty is it but Souldiers and Marriners should be holy Persons, who are so subject to dangers, and have such experiences of Gods Goodness  
and

and Mercy in their preservation: He that carryes his life in his hand, should alwayes carry grace in his heart, and yet the Author complaines, who worse men then those that behold Gods wonders in the Deep. Seldome good bat in a Storm, and when over as bad or worse then ever: of Souldiers it was long since an harsh affirmation, Nulla fides pietasque viris qui castra lequuntur, I wish the most of them did not too much verify it, that there is little Religion or Piety in such as follow Camps; and of Marriners Nautarum vota, a Marriners Vow, hath been long since a Proverb, and yet some very good men amongst both sorts: for Souldiers, we read of Cornelius, of whom tis sayd he was a devout Man, one that feared God with all his House, gave much Almes and prayed to God alwayes, and he was a just man, one that feared God, and of good Report, Actis. 10. 2. 22, and v. 7. of the same Chapter, You read of a devout Soullier that belong'd to that devout Captain.

And for Seamen and Marriners; I question not but God hath a large and precious number among them, of which I hope your self to be one, and that you seriously desire so to be: and truly Sir, if so, as I question it not, here is a tryal for you, to make proof of, and make use of that Faith, that Patience, that Humility and self Denyal, yea of that whole stock of divine Grace, wherewith God hath endowed and enriched your Soul.

I have read of Alexander, when he was in a great Perill in India, being to fight with Men and Beasts, huge Elephants; he solaced and cheered himself, saying Tandem par animo meo periculum video, at length I see a danger answerable to my mind, as great Dangers require great Stomaches; so great Tryals will exercise great Graces, I hope you have learned not to despise the chastning of the Lord, nor faint when rebuked of him, as knowing that whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth, Heb. 12. 5, 6. I must needs yeild your loss very great, for I think in my heart, no man ever enjoy'd a more tender, kind, loving, and every way endearing, and desirable yoke fellow; For her Piety towards God, her love to your self, and all excellent endowments, you had wives in a Wife, truly Sir, did I not really believe it I would not dare to speak it, I know not how to give tattering Titles, in so doing my Maker might soon take me away, Job 32. 22. I remember a Learned writer, upon those words of David, Ps. 39. 1. That I sin not with my tongue, I will keep my mouth with a Bridle &c, makes eleven several wayes, wherein a man may be guilty,

and

Hugo  
Card.



and offend in speech; as lying, detracting, swearing, idle speaking, &c. among st the rest of tongue vices, he reckons up that of flattery, thereby intimating, that Christians ought as well to be careful of this, as of any of the other: and sayes one, *Amaræ sunt obloquennium linguæ, & non semper veracita sunt ora laudantium*; the tongues of Detraitors are bitter, and the tongues of Flatterers oftentimes not true, but that God that ponders hearts as well as words, knowes that I really think all true, that I speake or have spoken of her.

And therefore your loss the greater, but Sir, quarrell not that you enjoyed her no longer, but bless God you enjoyed her so long, and be content that he hath her, who hath more interest in her then your self ever had, to whom she was but lent for a little while,

And now learn by her loss, how slippery the best of earthly comforts are, and therefore to look at, to look after, and make sure of; these comforts that when enjoyed are never to be parted with; look up to that place where she in her better part dwells, where there is life without death, day without night, joyes without sorrowes, holiness without impurity, comforts without crosses, rest without labour, health without sickness, youth without age, beauty without deformity, strength without weakness; where are such good things as Eye never saw; Ear never heard, or Heart never comprehended; and to compleat all, eternity of all, without change or fear of loss. 1 Cor. 2: 9.

When once we are got safe thither, we shall be safe indeed; yea sit down and be quiet, which this troublesome (yet bewitched world) will not afford us: thither I hope you aspire, whither she is but gone before.

I have no more, but to end with my well wishes, beseeching God to bless, guide, and keep you; so fill you with himself, to stay your mind upon himself, to enable you to make a wise and holy improvement of this stroke, and to say, what shall I receive good at the hand of the Lord, and not evil. (a) Nullum monumentum clarius Sulpitius reliquere potuit quam effigiem suorum virtutis, constantie, pietatis, ingenij filium.

The Lord continue you a comfort to yours, and make them comforts to you, and make your little Daughter the Relict of your deceased Toke-fellow, the inheritrix of her Mothers Vertues; that all her excellent endowments, may so live and flourish in that little child of hers; that we may say of her gone, as Cicero of his Sulpitius, (a) he could not have left a better monument, than so lively a Portraiture of his goodness in his Son.

I hope Sir, you will pardon me the giving you this trouble, and let the singular respect I bear to your self, and the honour I owe to the memory of your pious Consort, now with God, plead my excuse I have no more but to assure you of my being and remaining

From my Study in Milton  
Hamlet, this 3. Jan. 1672.

Your Cordial Friend and Servant in  
CHRIST JESUS chr. Scott.

To my Worthy and much Ho-  
noured Friends.

Captain John Bradman, and }  
Mrs. Sarah Bradman his Wife. } Friends & Relations to

Captain Richard Haddock }  
Mr. Isaack Heath. } Brothers in Law to  
Mr. Richard Fisher }

Mrs. Elizabeth Fisher. } Daughter in Law to

Mrs. Marjory Fisher, late VVife to Captain  
Robert Fisher, together with the rest of her Pious  
Relations and Friends, whether to Me  
Known or Unknown.

My Christian and Worthy Friends,

U Nderstanding it was the great desire of your dear Kins-  
woman and my loving friend Mrs. Fisher, that (if it  
might have been) I should have preached Her Funerall  
Sermon; and hearing by some after your coming down,  
that your design was, that rather then her desire should not be an-  
swered, to have had it done in private, Though for my own part, I  
thought it not convenient by reason of the multitude of people, which  
could not have received benefit, and the offence that might have  
been taken; yet had it not been otherwise resolved, but her request  
had been insisted upon, I must have submitted to any inconveni-  
encies,

cies, rather then not have answered her and your desires. In order to which, after I heard of it, I applyed myself that little time I had to the work: but very glad that it was at last performed by another in publick, where no offence could be given, or danger incurred.

And now because I could not serve her and your desires in that last office, yet in the Testification of my great respects I owe to her memory and your selves her dear relations; I have thought good to copy out my then prepared Meditations; and in these few sheets of Paper to present you with them, as to serve, for an acknowledgement of my thankfulness to you all, for your respects shewed to me, a Stranger to you, and undeserving from you, so to testify my great esteem of that precious Saint of Christ, and to let all that shall read them see, that such losses are deeply to be lamented. I cannot say they are word for word the same, but as near as possible the same, they should have been if I had then preached them, perhaps although not for any worth in them, yet for her respect, whose death hath occasioned them, you may at some spare hours, cast an eye upon them, and if they may be matter of advantage to your selves, or any other, I should be glad, being joyfull I might serve or do good to any that belonged to her, though unknown to me. I believe you all affectionately loved her and delighted in her, truly the best and now the only way left to testify your respect of her, is to set before your eyes, and keep in your memoryes the Pious example of her holy life, and to be followers of her so far as she was of Christ Jesus, a Copy with fewer blots, a rule less crooked, I know not where you will find on this side heaven.

The work that she hath done, I know you expect to do, leave her, and prepare for your own; that when Christ comes he may find you no worse prepared, then I hope he found her; to this end let matters of soul-concernment, which are the only business of life, have more, and matters of the world have less of your hours then ever they have had. Its strange to see how this vain world, where we can be but a very little time at longest, should so eat up our Affections, Thoughts, Desires, Dayes, and Tears; that for the one thing needfull, we can find no leisure, as if our God, our Christ, our Souls, our Heaven, were nothing worth.

It was an excellent speech of Charles the fifth to the Duke of Venice, who when he had shewed him the glory of his Princely Palace, and earthly Paradise, instead of admiring it, or him for it,

be only returned him this grave and serious Answer hæc sunt quæ faciunt invitos mori; these are the things that make us unwilling to Dye; so truly this is the great cause, why Christians play loath to depart, when their times come, and make death such a Bug-bare, they have been, with Martha, combred with much serving, alwayes so busied about laying up Treasures that they must now leave behind them; that they are unprovided of that which should serve them for their great Journey; Oh my friends when you are Bees for Earth, but Drones for Heaven, what low thoughts have you of it?

Metbinks is an Incongruous sight, if we could see in o it, that a man who is animal brevis ævi, should be infinitæ Sol icitudinis, a creature but of a dayes continuance in the world, yet of infinite cares about the world; and what is this world we pursue? as one sayes, (a) what is this life? what is the glory of this vast world? a Bubble, a Dream, a little Smoake, a flying Shadow.

(a)  
Vita quid  
est homi-  
num? vass  
quid gloria  
mundi?  
Nulla est  
& somnus  
fumus &  
umbra fu-  
gan.

And yet what Folly and Madnets possesseth the hearts of men, Eccles. 9. 3. to doe on this windy Bubble, to please themselves with this foolish Dream, to embrace this blacking Smoake, and ever to bee catching at this flying Shadow, till with Esops Dog the substance be lost and past recovery.

But I hope better things of you whom I write, you are not to Learn in point of knowledge, how to distinguish of things that differ; and I hope it need not be pressed in point of practise, to looke not at things seen but at things not seen; All I shall say to you, shall be but this, as you would not have your Sun set in a Cloud, I mean Dye uncheerfully, for your selves; as you would not sadden the hearts of your surviving Godly friends; as you would not bring up an evil report upon the Protestant Faith, which you profess, which teacheth Christians that assurance of Salvation may be had; as you would not open the mouths of the wicked to cast dirt upon holyness, when they see the professours of it go to death with Reluctancies; as you would prevent all this, make Religion your great business, that so when your dying hours come, your Souls may be full of sweet peace and comfort; live as strangers in this world, and persons belonging to another, that you may be willing and ready to remove and go home, when God shall send for you, which that you may be, shall be the earnest Desire and Prayer of him who is,

Your Soul Friend and Servant in  
CHRIST, Chr. Scott.

From My Study in Milton Hamlet, this  
3d January, 1672.

Rhiliippians

Philippians 1. 21. Latter part of the Verse;  
*And to dye, gain.*

The whole verse runs thus,  
*For me to live is Christ, and to dye, gain.*



The Particle causal, (for) which stands in the front of the verse, bids us to look back to something that went before to make the sense perfect; and some Expositors lead us a good way back for the coherence of the words: But I shall not go any farther then the words immediately preceding, wherein the Apostle had declared his willingness either for life or death, so Christ might in either be glorified by him. And now as a reason of that profession or resolution, he comes in with these words; *For me to live is Christ, and to dye, gain.*

In the whole Verse observe these two parts.

1. The Christians duty in these words, *To me to live is Christ.*

2. The Christians priveledge in the last words, *and to dye gain.*  
 Or thus.

1. Here is the believers aim  
 and scope while he lives, and  
 that is Christ, either

1. *The glory of Christ.*

or,

2. *The enjoyment of Christ.*

2. It is blessedness when he dyes, he that liveth with Christ or unto Christ while he lived, he can't be a loser when he dyes; many have lost for Christ, but never any lost by Christ; no, sooner or later, living or dying, Christ will make up all his losses, to such a one, to dye, is gain.

Or yet again, if you please I shall resolve the words into three general parts thus, and there rest:

1. You have a great and gracious priveledge, and that is gain by dying, tis not the loss of all to have death an advantage, and therefore I call it a priveledge, and a great one.

2, You have the Apostles confidence of it in particular to himself, in this particle *me*, *to me to dye is gain*, as he sayes 2 Tim. 4. 8. *there is layd up for me a Crown*, so *to me to dye is gain*, it would be little advantage to know that others shall gain by dying, ex-

A

cept



except I can affirm it of my self, *to me to dye is gain.*

3. You have this probation, (as I may so call it) of his right to this priviledge, that it was not a thread-bare hope, as the confidence of most is, in these words, *to me to live is Christ*, and if to me to live be Christ, then to me to dye must be gain, *to me to live is Christ, and to dye gain.*

There is nothing of difficulty in the words, only I confels I meet with various readings of them amongst Expoliters, though no very great or material difference, as for example.

Beza reads the words thus, *Mihi enim est Christus & in vita & in morte lucrum*, Christ is to me gain, both in life and in death, and sayes, that as in the former words, v. 20. so in these which are a reason of them, Christ is the (a) subject of each part, and gain the predicate thus, Christ is my gain in life, and Christ is my gain in death, *Quali.* to the same purpose, to me in life and death, Christ is gain; that is sayes he (b) this is my life, If I may but see Christ glorified whether I live or whether I dye.

(a) Christus est  
triūque  
membris sub  
jectum.

(b) Hac est vi-  
ta mea si  
Christum  
videam

glorificavi,  
&c.

(d) Vita  
mea Chri-  
stus, & si  
moriar lu-  
crum est  
mihi.

Tremellius reads the words thus (d) *Christ is my life, and if I dye, my gain.*

Piscator reads it wholly according to the vulgar Translation; the words saies he are *ratio distributionis proposita*, a reason of the distribution foregoing, and that is plain, by the particle causal (for) and saies, 'tis as if the Apostle had said, *Christ shall be glorified* in my body if I live, *for to me to live is Christ*, that is, all the actions of my life and sufferings of it too, do and shall tend to his glory; but if otherwise that I dye and be killed for his sake, even my death also shall not only redound to his glory, but to my own gain and advantage.

Zanch. his gloss the same with this in effect, which reading soever you follow, the doctrine that I shall lay down, will naturally flow from the Text.

I intend onely to speak to the latter part of the verse; namely, to these words, (*and to dye gain*) and there are two points that I might commend unto you from the same, the first more general, which is this.

Dott. I. Even those that are most dear to Christ, must yet dye a natural death, good or bad, if sons of Adam; the *Statutum est* is gone forth, they cannot be exempted, 'tis appointed to man once to dye; Man, that is every man, indefinite propositions are æquivalent to universal: 'tis true in respect of deaths consequences, the Saints have advan-

advantage of the wicked, as I hope to your comfort, and their awaking to make good; but in respect of deaths passage they are equally sharers, *Eccles. 2. 16. how dyeth the wise man? even as the fool.* But that is not the point intended; again 2dly. the Doctrine I intend is this.

All those that belong to Christ, they gain by dying, all such to whom to live is Christ, to them to dye shall be gain; if you please take it thus, *Dott. 2.*

The Saints of God, whenever or however they dye, they still change for the better; they gain by their change, those that have made Christ their aim, the glory of Christ living to him, the enjoyment of Christ he living in them, to all these, death shall be a gain. *Dott.*

Believers, gain by dying, that's the point I have to make good.

How full are the Scriptures of pertinent testimonies for the asserting of this comfortable truth, *Isa 57. 1. The righteous perisheth.* How perisheth? God forbid, their is terrour in that expression; the words following are a correction, a sweetning of that seemingly bitter expression, *they are taken away from the evil to come, enter into peace, rest in their beds, &c.* to 2. Cor. 5. 1. *We know that if our earthly house of this tabernacle be dissolved,* if it be? does the Apostle make a Scruple of that? no, for down it must, nothing more certain, but if it be, that is, when it shall be, dissolved; what then? we have a building of God, an house not made with hands eternal in the Heavens; these mud-wall houses, whose foundation is in the dust, which we keep such a do to patch up, and all our patching will not long serve neither, they must, they will down; well, and let them down; we shall get by it, our dwelling will be well mended, we shall have a beter house, &c. Hence *Eccles. 7. 1. the day of death is better then the day of birth.* The one the out-let from, the other the inlet to, a world of little ease, less comfort. St. Paul knew there was good by dying, else so wise a man would never have desired it; *I desire to be dissolved.* And saies (a) *Vitam in patientia mortem in desiderio.* one upon the place, A good man (a) hath life in patience, but death in desire: well pleased to live, but better pleased to dye. Surely were there not some advantage to be made by dying it would not be matter of choice and option.

But for the prosecuting this point, I shall do but these two things.



# The Saints Priviledge, or

1. Shew in what respects beleivers gain by the change of death. And

2. Apply it for our own advantage, present and future.

For the first thing, and that is to shew in what respects beleivers gain by this change of death; and this I shall hold out unto you but in these three particulars.

1. In the change of their place.

2. In the change of their estate.

3. In the change of their company.

Look upon them in any, or all these respects, and death makes the Saints of Christ great gainers.

First they gain in the change of their place, and this I shall hold out unto you in these four things.

I. First they change Earth for Heaven, is not that a gain, *John 17. 26. Father I will that they whom thou hast given me, may be with me where I am, that they may behold my glory.* You know where Christ is, he is in Heaven, *Acts 3. 21.* why then dying, they must be there too, for they must be where he is, he told his Disciples when he left them, he went but to prepare a place for them in those mansions in his Fathers house, and when he had done, that he would come again, and receive them to himself, that where he was they might be also, *John 14. 2. 3.* Now what a change is here, is not this gain beloved? only here is the mischief, we know what Earth is, we don't yet know what Heaven is, as St. John sayes, it does not yet appear what we shall be, otherwise I am perswaded we would not care how soon death did us that happy and good turn, but so long as we live here on earth, look as it fared with Christ's Disciples, when they stood looking upon their Lords ascending, *Acts 1. 9. While they beheld he was taken up, and a cloud received him out of their sight;* there was a cloud that parted him above, and them below, so there are clouds between our heaven and us, we can't see into it, and therefore know not how good 'tis being in it, all we can get sight of is, but a few glimpses and sparklings, and that but now and then, of that Royal City; if the Coelestial excellencies, and surpassing joyes, of that glorious blis and blisful glory, were but apparent, we should quickly cry as Peter in the transfiguration, *oh good being there,* come death, if thy gain be such, even when thou wilt; that's the first thing, they change Earth for Heaven, place well amended.

1 John  
3. 2.

Matt. 7.  
14.

2.

They change a bloody field for a place of triumph, what is this life

# Gain by dying.

5

life, but a continual combate? this world but a place of blood? wars and rumours of wars, are the dayly tidings of the poor christian; scars and wounds the frequent badges of christianity; look into the Scriptures and you frequently read of warring, fighting, striving, christians resembled to souldiers, and bid alwayes to go earnest; will you see a few expressions to this purpose, 1 Tim. 1. 18. *I charge thee Son Timothy, bat thou war a good warfare,* 2 Tim. 2. 3. *Endure hardnes, as a good Souldier of Jesus Christ.* 1 Tim. 6. 12. *Fight the good fight of Faith,* yea, as if they were never to be out of the field so long as here they are bidden, Eph. 6. 12. 13, 14. *To put on the whole armour of God, and with their loyns girt, &c.* Tis true, wicked men, they know not what a conflict means; what a conflict with the world means, *they are of the world,* Joh. 15. 19. *and therefore the world loves its own;* what a conflict with Satan means, they are his, John 8. 44. *Ye are of your Father the Devil;* and though I cannot say he loves them, yet he is quiet with them so long as he keeps the house, rules the roast, all is peace, Luke 11. 21. what a conflict with their lusts means; their lusts and they are agreed, what a war between flesh and spirit means, they consist but of a single principle, yea but God's people can't be thus quiet, no, the world is to them a right warfar: but now comes death, and that puts an end to all these bloody battles, takes them away from this bloody field, and whither but to a place of triumph, see 2 Tim. 4. 7. 8. *I have fought my fight, I have finished my course, and henceforth is laid up for me a crown,* no more fights now, &c. And that's a second peice of their gain in reference to the place, this is a good change, a feild of blood for a place of triumph.

They change a place of banishment, for their own countrey, a place where they are but strangers and pilgrims, for their fathers house, *I am a sojourner and stranger before thee, as all my fathers were,* sayes the Prophet speaking of this life, tis true, they have a countrey of their own, where they have a rich and glorious inheritance; there is a kingdome they belong to, but its above, no sight of it, but what the eye offaith gives them; we walk by faith and not by sight; *in my fathers house are many Mansions,* yea, but they are held from them, hid from them, for the present; the saints here are far from home, from their countrey, their friends, kindred and alliance, they are above; but now comes death, and that carries them home into their countrey, to their fathers house,

that inheritance of the Saints in light. Coll. 1. 12. while we are at home in the body we are absent from the Lord; but now they shall go home to their Father from a strange country, where they have met with nothing but injuries and oppressions; where they have been neither known nor valued according to their worth, but the precious sons of *Sion* yet esteemed as earthen pitchers, where they have been hated and hooted at; Behold I and the children whom thou hast given me are for signes and wonders, *Esa.* 8. 18. they shall go now where they are known, honour'd, priz'd shining forth in the glory of their Father. As a Kings Son and Heir to a Crown, travelling in a strange country under a disguise, no more set by then an ordinary man; but coming home to his Fathers Court, there he is honoured: why thus will it fare with the Saints if once death be sent for them, and in that respect gain by dying, in reference to the place they change for.

4. And lastly, they change a valley of tears and waters of *Marah*, for a place that knowes not what a tear means: how often is it the voice of a Saint, while he lives here, my tears have been my meat day and night, you know what the Psalmist sayes, *Psal.* 126. 5. *They that sow in tears, &c.* and he that goeth forth weeping, intimating that our seed time is very watery; what is this world but a *Bochim*? a place of weeping; to have a gracious heart and not wet cheeks, are almost inconsistent; so many occasions of weeping meet the Saints withall, that they can't long keep dry eyes; tears for offending God, tears for present and frequent losses of their beloved, tears for the sins of others, whereby God is dishonoured; *Reviewers of tears gush out of mine eyes because they keep not thy Law, Psal.* 119. 136. tears for the sufferings and oppressions of the Church, and people of God; *By the waters of Babylon we sat down, and wept when wee remembred Sion, Psal.* 137. 1. Some occasion or other still furnishing them with matter of new and fresh sorrows; yea but now comes death, and that carryes them from this weeping country, and sets them in a place where tears and sorrows are not known, *Rev.* 21. 4. *God shall wipe away all tears, there shall be no more death, nor sorrow, nor crying, nor pain,* Oh what a change is here: And thus you see that in all these particulars, believers gain by dying in the change of their place.

2dly. Then secondly, as they better themselves by dying in respect of the place, so also in respect of their estate and condition, in this respect

respect also Death makes them great gainers; and this I shall hold out unto you in these five particulars.

They change labour and travel, for rest and peace, what is a mans life while here, but labour, sorrow and sweat, *All things are full of labour*, Eccles. 1. 8. God sent no man hither to be idle; this life is for working, if he will have his hands full though but of earth, *it shall be with travel and vexation of spirit*, Eccles. 4. 6. Yea, *fore travel hath God given to the sons of men to be exercised therewith*. Eccles. 1. 13, wouldst thou have blessings temporal, or wouldst thou have blessings spiritual; neither will come with sitting still: the man in pursuite of the former, he is up early, a bed late, and eats the bread of carefulness; and the Christian that pursues the latter, he carries them not with a few yawning wishing, no he must digg and delve for these too; if thou cryest after knowledge, *If thou seekest her as silver, and searchest for her as for hidden treasures*, Prov. 2. 3, 4. Would he have salvation? he must work for it, *work out your salvation, strive to enter in at the strait gate, give diligence to make your calling and election sure*: what blessings soever you look at, tis the diligent hand that maketh rich; and while life lasteth, mans labour and travel will not end; so be sure, not the Saints, whoever take their ease, they must not, their work is too great to sit down and sing the fools requiem, *Soul, take thyne ease*: Yea but now death finishes all their labour and travel, and puts them to rest, though they could not have a sitting time on earth, yet now they shall sit down with Abraham and Isaac, and Jacob in the kingdom of God.

Rev. 14. 13. *Blessed are the dead which dye in the Lord, they rest from their labours*, and Heb. 4. 4. *there remains a rest for the people of God*, though they have it not here, they shall have it, it remains for them; what ever travel or trouble awaites their life, their end is peace, Psal. 37. 37. *Mark the upright man, behold the just, the end of that man is peace*; if once death comes then they rest; bodies rest, and souls rest, bodies rest, *Isa. 57. 2. They enter into peace, and rest in their beds*, yea and souls rest too, if *Abrahams* bosome be a resting place. Well that's the first thing, I think you'll call this a gain by dying, their condition is much bettered, from labour and travel to rest and peace; but then

They change corruption and mortality, for incorruption and immortality; 1 Cor. 15. 53. *This corruptible must put on incorruption, and this mortal must put on immortality*; while here they are

I.

Phil. 2.

12.

Luke 13.

24.

2 Pet. 1.

10.

Luke 12.

19.

Matth.

8. 11.

2.

Heb. 2.

15.

are

are alwayes in fear of death, which is a *bondage* as the Apostle calls it, at least in expectation of it; yea but then mortality shall be swallowed up of life, and no more dying feares, 1 Cor. 15. 54. *When this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying which is written, death is swallowed up in victory*: while here, what crazy bodies do we carry about us? alwayes a dying and drawing on; yea but when we come above, they shall have *impotentiam moriendi*, be under an impossibility of dying, though as the learned observe, not *absolutam & naturalem*, for so God only immortal, he only hath an absolute and natural impossibility of dying; but *ex gratia doni*, by the free gift and good pleasure of God, our bodies put under an impossibility of dying any more; and in this respect better with us, then it should have been had we stood with *Adam* in his innocency, for then our bodies had had

(a) *Potentiam non moriendi ex Hypoth. si.* only (a) a conditional power of not dying, but now a certain impossibility of dying any more. Now, will not our estate be much bettered till we have once got this dying work over; we have caused every moment and in every corner where we come, to look for him, bed and board, at home and abroad, *nescis quo loco*, &c. (b) *Nescis quo loco* thou knowest not where death will look for thee, therefore every where look thou for it; sometimes its approach is so suddain, that the same day, yea hour, finds thee in the ruff, and leaves a cold and breathless carcass, (c) *Quem dies vidit veniens superbum hunc dies vidit fugientem.* this same death watching us every where tis our trouble, but when once he is come and we have done the work, he shall never trouble us more, though the gripe that he gives us, with his cold hand, may make us winch and tremble; yet this may support us, having layed his hand upon us, he will lead us to the gates of that Kingdome, into which himself shall never be admitted to assault us more; and will not our condition then be much bettered, yes surely; that's a second.

They change subjection to a sinning condition, for an impossibility of sinning; what a happy gain this will be? as I do not look to persuade the carnal heart, that knows no other heaven but what the pleasures of sin, or delights of a vain world afford, so I shall not need to tell the gracious heart, to whom sin is indeed a burthen: you remember St. Paul's dolorous cry, Rom. 7. 24. as a man pained and crying for ease and help, *wretched man that I am* *ταλαπαιρος* from *ταλαπαιρειν* *sensu miseria tangor*, the word signifies



signifies a man heavily opprest and burthened (a) with mournful calamities; or as the same Author, like one who haveing striven a long time, is at last like to be overcome with his adversaryes unless he be helped; thus he cries out for help and deliverance, *Wretched man that I am, who shall deliver me*; now comes Death and he does it, he sets this same poor struggling, and almost worne out Captive free; tis true, grace destroyes the power, rule, and domination of sin, but it must be death that destroyes the being and dwelling of it: oh what would not a gracious heart give that it might not offend God, what a gain the gracious heart accounts it, to have power but against some one corruption, appears by his many tears, fervent prayers and strong cries for a victory; well, death comes, and that brings him a compleat conquest, as *Moses* told the Israelites at the red Sea, concerning those cruel and oppressing enemies of theirs, the Egyptians that had so wasted and harraled them with their burthens, and concerning whom they were now in such a great fright, they being at their heeles with all *Pharaohs* Chariots and horsemen and Army, an huge host; if *Josephus* speaks right, for he sayes besides all his Chariots he had 50000 horsemen, and 200000 footmen; but what sayes *Moses* to them *Exod. 14. 13.* *Your enemies which ye have seen to day, ye shall see them no more for ever*, so may I say to the dying Saint, of all his corruptions and lusts, these enemies of thine that have cost thee so much, they that have bedewed thy cheeks with tears so often, that have brought thee upon thy knees so often, that have foiled thee so often; be of good chear, thou shalt now see them no more for ever; never more troubled with a temptation to sin, never old man dwelling in thy bosome more to afflict and disquiet thee; Oh! oh! what a gain is this to the heart truly gracious: And this advantage does the Saint of Christ make by dying, that's a third thing.

Yet again in the fourth place, they change comforts at best but fading, and subject to loss for durable and eternal; so long as we live here, all our comforts are fleeting and withering, the best of them ebbing and flowing; do we speak of outward comforts, alas, they are poor, looseable things, *aut deserunt aut deseruntur*, they either go from us, or we from them, what one said of fortune (a) its glassy, when it shines it breaks, may be said of the world with all its best things; how many have these times presented us with, that were once stored with them to good sufficiency, but now stript and can call little their own, so for comfortable friends, relations,

(a) *Qui calamitatum luctuosorum oneribus permittitur afflicto*  
Mr. Leigh  
Crit. Saci

(a) *Vitrea est cum splendet frangitur.*

these are comforts, but alas but loofable; thou hadst a dear wife, dear husband, dear sisters, brothers; but death hath made a breach, they are gone, and hath left thee mourning for them, like *Rachel* weeping for her children and refusing comfort because they are not; but what stand I mentioning these, go to the best of their comforts, internal and spiritual comforts, their apprehensions of Gods love, their evidences of a Christ-interest, the comforts of Christ's spirit, in comparison of which, the gracious soul counts all the world as a little dung, and which he had rather keep than his very life, why even these, while we are on this side the Holy Land, while we live here, they are ebbing and flowing; sometimes present and the soul is lifted up, tis in heaven while on earth, by and by all lost, and soul all amort, crying perhaps after its beloved, but cannot come at him, *I opened to my beloved but my beloved had withdrawn himself and was gone, Cant. 5. 6.* How common this with precious Saints, this was that which holy *Anst.* experienced, and did fortifie his soul against, *Ne timeas sponsa mea*, (b) do not fear O my soul if he withdraw himself from thee, he is coming and going, he comes unto thee for thy consolation, and goes away for thy warning, and which of all the Saints have been so happily guarded with divine graces, as to preserve his comforts at all times green and flourishing; no, no, the best of our comforts, tho' they cannot be lost *quoad dei benevolentiam*, in respect of Gods good will, yet they may be *quoad sensum & nostram experientiam*, in respect of our sense and apprehension: tho' Gods loving kindness cannot, yet our sense of it may be lost and taken from us, which makes it very dark and gloomy with the poor soul, and turns his songs into Lamentations; yea but now comes death, and that puts us into possession of such comforts, or puts us so into possession of our comforts, as that they are out of fear of losing any more; when once we take possession of our comforts above, our tenure of them shall run parallel, with the long line of Gods eternity; there we shall see his face, and alwayes shining, it shall never be more eclipsed, there we shall enjoy our beloved and we shall be parted no more; will not here be a happy gain? why thus shall we be gainers in respect of our estate by dying, and that's the fourth thing.

And lastly, they change an estate of need and want, yea continual want, for an estate of fulness and all plenty; so long as we live below we are alwayes wanting something, take me a wicked man

(b)  
*Ne timeas  
 sponsa  
 mea si pa-  
 tisper a te  
 retrahat fa-  
 ciem suam  
 tibi venit  
 & recedit,  
 venit ad  
 consolatio-  
 nem, recedit  
 ad caute-  
 lam.*



man that the world hath espoused for its choicest favourite, or take me the child of God, that he hath most enriched, let me see the face that will say he wants nothing; as for the wicked man that hath most, I warrant thee yet he wants somewhat, hath he wealth? he wants health and health? wants honours, good name-children, hath he all these, and thinks he wants nothing? ah poor heart, he don't know his wants, he wants God, without whom all his enjoyments nothing worth, *quid prodest diviti quod habet si Deum qui omnia dedit non habet*, what will a wicked mans All do him good, whiles without God the giver of all good, he wants grace, more precious than Gold, he wants pardon of sin, peace of conscience, set him by, set him by, he is a poor wanting creature; but give me the Saint of God, 'tis he we would speak to, come friend, thou hast other manner of riches than the other, but dost thou want nothing? oh God help me Sir, want yes; I have an hard heart and would have it softned, I have strong corruptions and would have them subdued, I have weak graces at best, and would have them strengthned, I beleive and scarce beleive, hope and scarce hope, sometimes have comforts, sometimes none, my wants are great; (a) lo here a wanting world, nothing but wants while in this world; *Facilius exponi potest quid non sit in celo, quam quid sit in* but now comes death, and he goes where he shall want nothing, for temporals, no need of them, nothing for spirituals, all perfect: tis the saying of one (a) *tis easier to tell what is not in heaven, than what is in heaven*, I cannot tell you what the riches of it are, but to be sure there be no wants there, Rev. 7. 16, 17. *they shall hunger no more, thirst no more*, and chap. 21. 23. *That City hath no need of the Sun or Moon, the glory of God lightens it, and the Lamb is the light thereof.* No no, the Saints needy dayes are gone now, their wanting time is over, here's nothing but what is desirable, and here's every thing that is desirable, yea fulness of all desirableness, and eternity to compleat all; when once death hath wasted them over upon that shore, they shall find nothing wanting to compleat their everlasting blisfulness; as I remember one speaking of hell fayer, *Non mihi si centum* &c. which is Englished briefly thus,

No heart of man can think, no tongue can tell,  
The direful pains ordain'd and felt in Hell.

So may I say of Heaven,

Had I a thousand tongues, I might not express its full happiness, will glorious Robes please? will princely Attendance please? will delicious Feasting please? I could fetch Scriptures to attest all these

dark resemblances of that glory; but what spend I words when the Apostle, who was a little eye witness and ear witness, when he was caught up into Paradise, 2 Cor. 12. 4. yet concludes its fulness of happiness thus, 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him.*

Now whether to change a barren countrey, which is alwaies in want, for such fulness of estate, and unutterable plenty, be not a gainful change judge you, but this change do Christs Saints make by dying; And thus I have shew'd you in these five particulars, that Saints gain by dying, in part of estate and condition, one step farther and we shall come to the use.

3. As they make a gain of death in the change of their place, as they make a gain by death in respect of their estate and condition, so they gain in the change of their company; in this respect also death makes them gainers, and this I shall hold out unto you in these three particulars.

1. First they change unholy company for company that is holy and  
*Pf. 6. 8.* pure, unholy company? why the Saints associate not themselves  
*& Psal.* with such here; doth not the Psalmist banish such his society, *away*  
*119. 115* *from me ye wicked*, doth not he complain, *Wo is me that I dwell in*  
*Pf. 120.* *Mesech*? does he not profess, *all my delight is in the Saints that*  
*5. Psal.* *dwell on earth*? I answer, tis true he does so, and the like do all  
*16. 3.* Saints desire; as man is a sociable creature, so by his society you  
 may judge of the man, wicked men are for company like them-  
 selves, and Saints for Saints society; the righteous are abomination  
 to the wicked; and the wicked are abomination to the righteous;  
 Canaanites are thorns in the Israelites sides, and pricks in their  
 eyes; I would as soon guess at a man bound for heaven or hell by  
 his companions, as by most marks I know; it was the speech of a  
 good woman lying upon her bed of sickness, and under some trouble  
 of spirit, her comforts eclipsed; *Lord (sayes she) I hope thou*  
*wilt not send me to hell, for there be the wicked, and thou knowest*  
*I never loved their company upon earth*; Gods Saints had rather  
 be in a desert, then with debauched companions; *Psal. 55. 6. O*  
*that I had wings like a dove; then would I flee away, yea wander*  
*far off, and remain in the wilderness*, but though these be not the  
 Saints companions by way of choice or option, yet so long as  
 their converse and walk lyes here in the world, they must have to  
 do with ungodly ones; tis true their fellow Saints are their  
 dear

dear associates, the company they delight in, but they cannot sometime avoid sinners company too, for then as St. Paul sayes, 1 Cor. 5. 10. *they must go out of the world*; yea but now comes death and that sets them among company pure and perfect, now they are for Mount Sion, the city of the living God, the heavenly Hierusalem, the innumerable company of Angels, the general assembly, the Church of the first born, and with God the judge of all, with the spirits of just men made perfect, with Jesus the mediator, &c. Heb. 12. 22. 23. Now they are in the kingdome which no unclean thing enters, where are shut out all dogs, and forceres, and whoremongers, murderers, Idolaters, lyars, with the rest of that cursed rabble; this is Gods holy place, where must come none but holy persons, called the *Inheritance of the Saints in light*, Coll. 1. 12. *the inheritance undefiled*, 1 Pet. 1. 4. where they shall have no wicked Belialite, to vex, persecute, trouble, mock, reproach, or bark against holiness and holy persons, no, they are gone by themselves, to a place of their own, and shall never more disquiet thee, in thy eternal and uninterrupted enjoyment, of thy long wished for rest and peace: Oh what a gainful change is this to hearts truly gracious, company well amended; that's the first thing.

Then secondly they change company of an inferiour and lower rank, for Princes and Kings society, nay indeed none come there but Kings, all crowned persons; Rev. 1. 6. *He hath made us Kings and Priests to God*, such they were here though their glory was obscured, but now they go to have their Crowns put on, shall be clothed with their Robes, have their palms in their hands, and beset upon their Thrones and seats Royal, Christ *Matth.* told them before, *Ye that have walked with me in regeneration,* 19. 28. *shall sit upon Thrones*; and now will make good his word to them, therefore there inheritance is called a *Kingdome*, Luk. 12. 32. Yea a glorious kingdome, a kingdome incorruptible that fadeth not away; now 'tis come, it was long since prepared for them, and now they being prepared for it shall have it, Matth. 25. 34. *Come ye blessed of my father receive the Kingdome prepared for you from the beginning of the world*; oh little thought the world when time was, what honour awaited this poor despised handful, yea but now to the grief of their hearts, and gnashing their teeth, they shall see to what honour God designed them; their life was hid before, though Kings children, yet they were in their nonage; oh with what a scornful eye did the worldly gallant look upon a

poor Saint, too low companions for his worship; yea but now death comes, and the Saint hath the better of him, he is for higher company than ever he was, the King of Kings admits him to himself, and to a participation of that glory, in comparison of which, the highest earthly honour was but a Glow-worms shine, where Angels and crowned persons are his everlasting associates, himself crowned with the same glory; and that's a second peice of their gain by death, in respect of their company, but then,

3. And Lastly, in the loss of friends themselves; yea their dearest and best beloved, they gain yet dearer and more desirable; 'tis true, they are dear friends, and dear relations that death deprives them of, rending the wife from the tender embraces of her beloved husband, in comparison of whose society, all other worldly friends are not esteemed, rending the husband from the bosome of the wife, the flower and crown of all her earthly delights and sublunary contentments, rending the children from the parents bosomes, who would if God had so pleased, redeemed their lives though with the loss of their own, *O Absalom, Absalom, would God I had dyed for thee, my son, my son Absalom*, and how much more piercing, the loss of children gracious, were it not for the hopes of the one above the other; these are huge and sore losses: *Iob* stood under the reports of a lost estate pretty couragiously, but when this messenger of death came, *Thy sons and thy daughters were eating and drinking in their elder brothers house, and the house is fallen upon them, and the young men are dead, then Iob arose and rent his mantle*, cap. 1. 10. Yea but yet even here the Saint by death becomes a gainer, for it carryes them to friends far better and dearer, to God their best friend and father, to Jesus Christ, like whom is no beloved, 1 *Thess.* 4. 17. *We shall be ever with the Lord*, comfort one another with these words; it was the saying of one Carpenter a Martyr, *My wife and children are so dear to me, that all the riches of the greatest Duke could not buy them from me, but for the love of my Lord I willingly forsake them all*. and holy Bernard was wont to say, *Lord Jesus I love thee, plus quam mea, plus quam meos, plusquam me*, more than all my goods and possessions, more than all my friends and relations, more than my self; to this love, loving and beloved friend death carryes them, I hope you will not think they leave any so desirable behind them.

It was a most brave speech of *Socrates*, when his friend *Crito* per-

perswaded him, *Ut si vitam suam, &c.* (a) that if he did not regard his life for his own sake, yet for his childrens sake, and the sake of his friends that depended on him, he should do what he could to preserve it; to whom he made this worthy answer, As for my children, he takes care of them who gave them me, and as for my friends, when I am gone hence, I shall find friends, either such as you are, or better, and however I do look not to be long without your company too, you will shortly follow me; he was an Heathen, but I am sure his speech sounds most Christian; does the dying Saint lose dear friends, it is their loss, but not his, he is going to dearer: and that's the third thing wherein (in point of the company) he is a gainer by dying. And thus I hope I have cleared my Doctrine, and made it good that Gods people gain by dying.

(a)  
*ut si vitam suam ipse negligeret liberis tantum parvulis & amicis ab ipso penitentibus servaret in columen. Liberi illi qui mihi eos dedit cura sunt, amicos hic discedens inveniam aut vobis similes aut meliores, nec vestra societate diu cariturus.*

They gain by the change of their place.

They gain by the change of their estate and condition.

They gain by the change of their company.

We come now to see what improvement we can make of this comfortable truth, to our own benefit and advantage, and the uses shall be these.

First, learn hence the great difference between the death of Gods people, and the deaths of wicked and prophane wretches, there is not the thousandth part so much difference in point of desirableness, between the seeming excellencies and flourishing pompe of the worlds greatest darlings, and the low, sad, afflicted weather-beaten estate of Gods poor Saints, in reference to their lives, as there is reall difference in their deaths and latter ends; we say death is a gain to the Saints, yea but *non sic impiis*, not so to the wicked, to them? no let them try if death will advantage them, you make a gain by dying? yes, dye and try, death to the Saints, tis a rest and refreshing; but to these, as one sayes well, 'tis like the distracted slumber of a condemned person, who anticipates his next mornings execution in a frightful dream. The Saints may say to death, as David to Abimaaz, *come in thou bringest good tidings*, but the wicked may say to him as Ahab to Elijah, *Hast thou found me O mine enemy*; beloved, by the rule of contraries, if there be gain in the death of the righteous, then there is loss in the death of the wicked; and poor hearts there is indeed: Shall I shew you in a few particulars, what loss there is in the death of the wicked man; why thus then.

First



1.

First, he loseth all the hopes that ever he had, and in the room of them succeeds black despair, we cannot deny but there is a vain hope in wicked men of happiness, a foolish hope that it shall go well with them hereafter how ever they live here; we would fain beat them from it but we cannot, we tell them 'tis a good believing hope, tis a holiness reproaching hope, 'tis an Heaven debasing hope, tis a Devil pleasing hope, tis a sin encouraging hope, and 'tis a soul-damning hope; all this notwithstanding, they will hold it; the Devil hath begotten such a blind fancy in them, that notwithstanding they go on in sin, yet they blest themselves and say, *I shall have peace, God is merciful, and I do not fear but to fare as well as the precious of them all*, and this hope may be so fine a spun thred that it may be drawn out to the very dying hour, yea but then it breaks; Prov. 11. 7. *When a wicked man dyes his expectation perissheth, and the hope of unjust men is cut off*, as one sayes on that place, perhaps he might even dye in strong hopes of heaven, but his hope and breath failed him together, 'tis the righteous hath hope in his death, Prov. 14. 32. the other might have it to his death, but not in his death, then farewell that, as one sayes, *the wicked hopes breathing, but the godly hopes expiring*, Job. 27. 8. *What is the hope of the Hypocrite, though he hath gained, when God takes away his soul*, what is it? why it is a vain nothing, he would not let it go while he lived, but now he dyes it must go; many times the poor wretch if a little awakened, shewes you that his hope is departed before himself departs, by his dolourous out-cries, sick bed shrieks and despairing speeches, but however beyond death no wicked mans hope can hold it, no his hopes are all lost.

(a)  
improbi-  
dum soi-  
r aut spe-  
runt iustus  
etiam cum  
expirat  
sperat.

2.

They lose all their peace by dying, but had ever the wicked man peace? God sayes *There is no peace to the wicked*, Esa. 48. 22. I mean that quiet that they had in their breasts, by their tame submission to Satan as their Sovereign, and from their sleepiness or deadness of their consciences, that they stirred not to their trouble and disquieting; this is now gone and changed for horrors, stings of conscience, and teeth meeting bites of the never dying worm, they have hitherto been men very quiet all at peace, devil at peace never troubled them, consciences at peace seldome had an angry word from them, as fine consciences for the wicked mans tooth as were in the world, for they might do what they would, lye, swear, be drunk, they would seldome brail or say, why do you so; this was brave indeed; yes if it would hold, but it will not sure: Now

that

that a dying hour is come, How is it now, what all quiet still? no, no, now the dog is awakened and it will bark, now the Lyon is roused and will roar, every flash is fire, and every word a Scorpions sting; oh conscience, conscience, it was long before thou spakest, but now thou doest, 'tis death to hear thee, oh could you speak with the poor heart an hour after death, and ask now, what peace man? put that question to him, is it peace *Jehu*, is it peace, is all quiet still? you will find the case much altered, lo here the mans peace and quiet, 'tis all gone, all lost; Then

They change their comforts, such as they had, impure and mixt, but better then none at all, for pure torments, those pleasures and delights which they did enjoy, they are all lost, and what but bitter pain succeeds them, *Son remember thou in thy life time hadst thy good things*, hadst them, but gone now; as 'tis said of *Babylon*, Rev. 18. 14. *The fruits that thy soul lusted after they are departed from thee, all things which were dainty and goodly they are departed from thee, and thou shalt find them no more at all.* the man had riches, but they are gone, gay clothes, full tables, cups running over, but all lost; *Laban* and his bags, *Nabal* and his flocks, they are parted, *Belshazzar* and his Bowles, *Herod* and his Harlots they are now asunder; all lost. A great Lord shewing to a friend his great House, and pleasant Gardens, his friend said to him, Sir, you had need make sure of Heaven, or else when you dye you will be a very great loser, all these comforts they are all lost.

They change their wicked companions, which were sometime the desire and delight of their soules; for the company of Devils and damned spirits, *Go from me ye cursed; into everlasting fire prepared for the Devil and his Angels*, there be their companions now, as the Devil said to *Saul*, *this day shalt thou be with me*, time was when they would not be for Saints society, I warrant ye they now would if they might, but now they shall not; no, there is a left hand company for them, these roaring boyes shall have roaring companions.

In a word, they change whatever happiness they stood possess of, for completion, perfection, and perpetuity of misery: wicked men gain by dying? oh poor hearts, *peissima mors peccatoris*, the death of a wicked man is a most dreadful thing, as one sayes, (a) (a) 'tis bad in the loss of all their worldly good things, 'tis worse in *Mala in mundi amissione, peior in carnis separatione, pessima in vermis ignisq; contritione* *ὁ ἀπὸ τῆς ἐν τῷ κόσμῳ ἀπορίας, ὁ ἐν τῇ σαρκὶ ἀποσχίσσεως, ὁ ἐν τῇ ἐν τῷ πυρὶ καὶ τῇ σκιδνῇ ἀποσχίσσεως*



Soul and body parting; and worst of all in the worm and fire that followes it; all you prophane wretches, what happineſs ye look for, take it before your death; as indeed you do, crying, *Let us eat and drink, to morrow we dye, come fetch Wine, we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day and much more abundant*, Eſa. 56. 12. or as they are notably deciphered, *Wiſedome 2. 5, 6, 7, 8, 9. Our time is a ſhadow that paſſeth away, and after our end there is no returning; come on therefore let us enjoy the good things that are preſent, let us ſpeedily uſe the creatures, let us fill our ſelves with coſtly wine, and oynments, let no flower of the ſpring paſs by us, let us crown our ſelves with roſe buds before they be withered, let none of us go without his part of voluptuousneſs, for this is our portion: what gallant fellowes if this would hold? but as our Saviour ſaid to Judas, what thou doeſt, do quickly, ſo ſay I to you, make haſt, make haſt, for if death comes, all's gone, oh ſad is the death of wicked and prophane wretches; they are loſers, great loſers; And that's the firſt Uſe: Again.*

Uſe  
2.

Learn hence the reaſon of that great difference, between the righteous and the wicked, in their entertainments of death, the one meets it with reſolution, holy confidence, cheerefulneſs; the other with fear, trembling, and aſtoniſhment; the reaſon is, the one knows he ſhall gain by it, but the other (as well he may) dreads a loſs; tell the Saint of dying, you do not put paleneſs into his cheeks: When *Modestus* Lieutenant to *Julian* that Apoſtate and perſecuting Emperour, told *Basil* of grievous things (as he thought) confiſcation of goods, and baniſhment, and death; the good man answered preſently, all theſe are nothing; for confiſcation of goods, I have nothing but a few old books and tattered clothes; and for baniſhment, I count the whole earth mine; and for death, that will but haſten me to God to whom I live, and with whom I would fain be; he could not daunt him with dying tydings; yea, but now tell the other of death, and you trouble him, you put him into *Belshazzars* fits, when he ſaw the hand writing upon the wall, Dan. 5. 6. *His countenance was changed, his thoughts troubled him; the joynts of his loins were looſed, and his knees ſmote one*

Luk. 2.

29. Phi.

1. 23.

2 Cor.

5. 8.

*against another; the Saints of God are brought in, in Scripture, as men rather delirous of, then dreading a diſſolution, Lord now let thy ſervant depart, ſaid good Simeon, I deſire to be diſſolved and to be with Chriſt, ſaid the Apoſtle Paul, We are willing rather to be abſent from the body, and preſent with the Lord, Looking for,*  
and

and hastening to the coming of Christ, not dreading it, fearing and 2 Pet. 3. flying it, and the whole troop of Saints are brought in, crying 12. Rev. come Lord Jesus, yea they are said to love the appearing of Christ, 22. 20. and to wait for him from Heaven; yea but now are wicked men 2 Tim. thus affected towards death? no, and can ye blame them, they 4. 8. should be mad if they were, death hath too ghastly a countenance 1 Cor. for them to look at with such an eye, there is nothing to them so 1. 7. dreadful in all the world as death; Now if you would know the reason of this, the Doctrine contains it, the Saints know they shall gain by it, but not so the wicked man.

Obj. But I have here an objection to answer, methinks I heare some say, but are the Saints thus affected to death, and do wicked men dye thus trembling, we often see the contrary as to both, the Saint fearful, and the wicked daring in point of death; for answer to this, as to both thus, and first for the gracious heart.

Sol. 'Tis possible a pretious Saint of God to meet death with some reluctancy, and that from a double cause.

1. First they consist of two principles, flesh and spirit, imperfectly sanctified, now the flesh may prevail, and so far a natural fear of death surprize for the present, but let the spiritual and sanctified part prevail, and so far death's fear abated; there is a mixture of unbelief with faith, so much unbelief, so much unwillingness, but so much faith, so much desire, and the more faith the less fear; or

2. There may be a certain unpreparedness at present in a souls apprehension for death, and that may cause some unwillingness. apprehending some unfitness, evidences not so clear, assurance clouded; O spare me a little that I may recover my strength before I go hence and be no more seen, as a Spouse that is to marry an Husband, she would be prepared for his coming, and though she may exceedingly desire his coming, yet because things not so ready as she would have them, perhaps she may not so desire his coming at that present; so the gracious heart, not but that he looks at death as gain, not because he would not be with Christ, with whom he accounts it best being, but perhaps would be more fitted for his presence, which he hopes to be if God spare him; but still with a sweet and holy submission to the Lords good will and pleasure.

Obj. Yea but then for wicked men, do not we often see them go to death without any such fear and affrightment, no such terrors upon their spirits as you speak of, Now, to this I Answer.

First 'tis possible they may be ignorant of death and its consequences, dye like fooles and beasts without regard to what followes, thinking when dead, there is an end of them, say not such are scarce to be found among Christians, for Il'e tell you the ignorance of thousands is most lamentable and dreadful. Or,

2. Perhaps they deceive themselves with vain hopes, if it shall be well with them, and God will be gracious to them, the Hipocrite along time deceived others, and 'tis just with God he should at last deceive himself; their hope may last till death it self gnawes it asunder, (a) as one sayes, *many goe down to Hell with a vain hope of Heaven.* Or,

(a)  
O quam  
multi cum  
hac spe ad  
aeternos la-  
bores, &  
bella de-  
scendunt.  
Eph. 4.

3. Perhaps they are dead before they dye, the Apostle speaks of some *that are past feeling, seared*; they are senseless and not awakened, Nabal like, their hearts dead as a stone; as one sayes, *Many go down to Hell, waking not till they feel those flames about their ears*, could you speak with any or all these but an hour after death, they would sing another song.

19.  
1 Sam.  
25. 38.

(b)  
Dubius  
morior quo  
vadam  
nescio.

Now you must know, when we speak of death being so terrible to sinners, we speak of sinners with their eyes opened, their consciences a little enlightned and awakened, and to these the tydings of death are killing, I warrant you they cannot look it in the face, with their own faces smiling, and truly you cannot blame them; for what should make a wicked man willing to dyer first at the best, they are uncertain what shall become of them, as *Aristotle* when ready to dy cryed out, *I dye doubtfully, and whither I shall go I know not*, (b) and *Adrian* the Emperour, *animula vagula, &c.* *quos nunc abibis in locos*, oh my poor soul what places art thou now going into, why what then can make them willing, is it to be rid of some pain they feel, nay then they are well helpt up; no, no they may often in a rage call for death, as they do, but when it comes to, they dare not dye, and you cannot blame them: 'tis only the Saint of Christ dares dye, and the reason why the one welcomes, the other dread deaths approach; 'tis the Saint believes a gain, the other dreads a loss by a dying time, And that's a second Use.

Use 3.

Again thirdly, do Gods Saints gain by dying? let it be for comfort and support to all Gods number, what a soul-comforting point is this to all you whose faces are heaven-ward, *to you to live is Christ*, why then, *to dye shall be gain*: And there is a threefold account whereupon you may bottome comfort from this honey truth, as

First

First, here is comfort against your own death, how may this kill in every good heart the fear of dying, dost thou upon thy receiving the sentence of death in thy self, shrink and give back? for shame remember thy self, thou'lt get by it, I tell thee Friend it comes for no harm but good to thee, It was a worthy Speech that *Artabanus* gave *Xerxes*, that mighty Emperour of *Persia*, who viewing his huge Army of at least a thousand thousand Men, drinking up Rivers as they went, and commanding Hills and Seas to give way unto them, he fell a weeping, because it came into his mind that within an hundred years, not one of that goodly Company would be found alive; to whom he answered thus, I would quoth he that were the worst, for we endure more sorrow by retaining life, neither is there any one of these or of all men living besides, so happy upon Earth, that he does not often cast in his mind how much more pleasure there is in dying, then there is in living, I am sure the Saints of God may truly say so, dost weep to think of death? I tell thee my friend, thou wilt get more by dying, then ever thou shalt get by living.

I have read of *Trophonius* and *Agamedes*, <sup>(a)</sup> who having built a Temple to *Apollo*, as they were worshipping god in the same, they beg'd a reward of their labour and pains, and they would not ask any certain or particular good thing, but only asked, *quod optimum esset homini*, that which should be best for man, and sayes the Author presently upon the request, *mortui sunt reperti*, they were both found dead, beloved, for Gods Saints it were the greatest good indeed, I desire (sayes the Apostle) to be dissolved and to be with *Christ*, which is *πολλο μωλλον κρεισσον* much more better or best of bests, *Phill. 1. 23.* and that's the first branch of your comfort, namely against your own death.

2. Then Secondly, here is matter of comfort and support against the loss of your godly relations, 'tis true, 'tis hard to flesh and blood to part with near and dear relations, and not to express immoderate sorrow, truly but that we are inconsiderate at such a time, if we would set their gain against our loss, it would be matter of great support: I am not against the sending our gracious friends to the graves with tears, and grief next to tears for Gods dishonour, and the Churches sufferings, I know no better use tears can be put to, then to lament the departures hence of good men and good women; to let the world know its great loss by their removal, whither related to us or not; and if nature somewhat exceed

(a)  
 φυσικα  
 και αδια-  
 λογιστα  
 παθη.  
 Natura'es  
 & irre-  
 prehensi-  
 biles.  
 Turbata  
 bonum est  
 sed non  
 perturbari.  
 i. e. nimirum  
 opere tur-  
 bari.  
 Maiori  
 succumbere  
 animum  
 despondere.

ceed for relation sake, I think it either no offence, or very pardonable; I plead not against our sorrowing, but excess of it, as (a) one sayes, these passions of grief and sorrow, they are natural and unreprieveable, but when they break their bounds and become inordinate, then sinful; therefore *Bernard* distinguisheth between *turbationem* & *perturbationem*, 'tis good (sayes he) to be troubled, but not over-troubled: when we give way to the excessive breaking out of those passions, sitting down and sinking in our sorrowes, and letting our greifs so swallow us up, that with *Rachel* we refuse to be comforted; this I condemn and would strengthen you against. I pray thee friend what is the cause of those thy excessive greifs at the departure of thy gracious friends, is it thy own loss or their loss? thy own, be quiet man; he that took away one might have taken away more, nay all, had he pleased; is it their loss? nay there thou art mistaken, they have lost nothing, but every way gained: Oh could our dead husbands, dead wives, dead Parents, dead friends, (I mean dead in Christ) that have changed a poor earthly Tabernacle for a Princely Pallace, Sorrows for Joyes, Earth for Heaven, Travel for Rest, behold us here lying in tears for them, they would say to us, as sometimes Christ to the daughters of Jerusalem, *weep not for us but for your selves*; we are well, never so well, nay till now, never well; oh the gain that the Saints have by death, may bear up the spirits of their dearest friends at their parting with them; that's a second branch of comfort.

3. And lastly, here is comfort against all deaths Harbingers; your Crosses, Afflictions, Persecutions, and tryals, that on this side Heaven you meet withall, all changes and chances, all troubles and losses, wherewith this life is laden from the womb to the tomb, from the Cradle to the Grave, *man is born to trouble as the sparks flye upward*, and if the Saints should scape them that were strange indeed, I hope while you live in your enemies countrey, you do not expect it; but be of good chear, none of them all can harm thee; how prove you that Sir? why thus, if the King of terrors cannot harm thee, none of his petty underlings shall do it; if death be thy gain, these shall not be thy loss, run therefore your race, though afflicted with hope and patience; thou mayest say of the worst of troubles, or troublers, as he of that Tyrant, *He may kill me, but he cannot hurt me*. It was a brave speech of *Damindus*, when some told him, now *Phillip* was broke into their Country, they were afraid of suffering grievous things. (b) O you half spir-  
 ried

(a)  
 Occidere  
 me potest,  
 ledere non  
 potest.  
 (b)  
 O Semi-  
 vir inquit  
 quid nobis  
 poterit  
 acerbe ac-  
 cidere qui  
 mortem  
 contemni-  
 mus.



rited men, what need we fear suffering who have learned to despise even death it self? why so, here death shall be your advantage, therefore none of these shall be your prejudice: that's a third Use, then,

4. Fourthly and lastly. I have only a word of Exhortation and Councell, wherewith I wil shut up all, that's too fold. Use 4.

1. To all that hear me, and my Councell to you is, as ever you expect to have death do you a kindness, so look you be found of this Saints number, of this same poor scorned company of Saints; believe it those be they that can hold up their heads in death, when others have cause to tremble and look ruefully, these be they shall get by death, when others shall loose all, and whatever your opinion of them be, now you'l wish to be of them one day. I know not that ever I met with that man, that would not have dyed a Saint though he lived a very Devil, then with Baalam, *Oh that my Soul might dye the death of the Righteous, and my last end be like His*, but don't cozen your selves, holiness in Life, hope in Death, and happines of death, follow each other; If not of this number, as sure as the Lord lives, death will not pleasure you, but ruine you. That's the first.

2. To the Saints themselves, and my councell is, that you would endeavour after a full assurance, that your death shall be thus beneficiall to you; to know in your selves (as the Apostle speaks, *Heb. 10. 34.*) not only by Guess, Conjecture, or Hear-say, but be able to say as the Apostle here, *to me to dye is gain*, without which you'l never be able to dye like your selves; but timerously and doubtfully, which though we cannot say but may be sometime the case of a good Christian, yet is much below his goodness. And therefore rest not till you have got above dying fears, till you can say, *I know that my Redeemer liveth*. In a word till you can end with this Text in your mouthes, and that upon a good ground, *To me to Live hath been Christ, and therefore to me to Dye shall now be Gain.*

And now my Friends, having done with one Text, I know it will be expected I should apply my self unto another, namely to speak something touching our dear Sister, whose pilgrimage while here, hath been exemplary, whose loss is so much lamented, and whose life and death, I think if any could be so, hath been a perfect Comment on this Scripture, I am perswaded that you all think, that to her to live was Christ, and if so, then sure I am, *to her to dye hath been Gain.* I

2 Sam.

3. 33.

I confesse it hath been a custome very ancient in the Church of God, for the living upon publick occasions to commend what was praise worthy in the Dead, and to hold forth their vertuous Examples to others, for their imitation, witness *Nazianzen*, *Basil*, *David of Abner*; withall most infinite instances of the like examples, both from Sacred Writ, and Church History, and sufficiently warranted, by our Saviour Christ himself touching *John Baptist*, John 5. 35. *He was a burning and shining Light.*

Not for partiality or by respects, because Neighbours, Friends, Relations, or related to those to whom we owe respect.

Nor for Adulation or Flattery, to commend those that were most vicious, a Sin in all, especially in Gods Ministers, who ought alwayes so to speak and do, as if they heard that voice *redde rationem &c.* give an account of thy Steward-ship, of all men it ill becomes them, by gilding rotten Posts to strengthen the hands of the wicked in their wickedness; Methinks it should have struck that preacher dumb, and filled his heart with trembling, of whom this sad Story is related, who when preaching a Funerall Sermon for a Man, whom he styled a Religious man, heard a voyce at the same time in the Church crying, *Mortuus Sum*, *Judicatus Sum*, *Damnatus Sum*, I am Dead, I am Judged, I am Damned.

(a)  
Quantum  
distant ab  
auribus o-  
culi.  
Qui audi-  
unt audita  
loquuntur  
qui vident  
plano scilicet.

If I know my own heart, I would not for a World, give a Title undeserved, nor speak with my mouth what my heart gain-saith; *Thales* being asked how much truth differed from error, answered (a) as much as the eyes differed from the ears, and if at any time Ministers find occasion for an Encomium this way, they should be sure to observe that good and safe Rule Joh. 3. 11. *To speak but what they know, and testify but what they have seen.*

I have not been overforward this way when a publique preacher, though in some cases, I think it not only lawful, but convenient, and if ever I might do it for any, I should wrong the memory of this precious and worthy Saint of Christ, should I not Commemorate those excellent Vertues; with which God had rarely endowed her, above the common Size; I fear not to be counted a flatterer by those that knew her well, in any thing I shall say of her, but rather fear, least I wrong her memory in speaking too little upon this suddain warning.

True she needeth none of our Praises, her works while she lived, praised her in the Gates, and being dead (by them) she yet speaketh, she would have despised them while alive, and wants them

not



not now dead, but as he said, (a) because she deserved praise, she despised it, and because she despised it, she the more deserveth it; therefore something I must and cannot but speak, and methinks it agreeth with me in my entrance, as with a man comming into a Garden where there are variety of Flowers, and therefore he knows not where to pick, so amongst her many commendable parts, I know not which to present you with. Should I but observe that Rule forementioned, to speak but what I know, and testify but what I my self have seen, I might break a box of such precious Spikenard as would fill the house with a sweet perfume.

1. First she was you know a young woman, but an aged Saint, I may say of her as truly, as every the Emperour of his *Piso*, (b) her life was grave and serious; she was even a woman from a child, she began with God betimes, remembering her Creator in the dayes of her youth, she was none of those who do the top to the Divil, and the bottom to God, and having begun, an even and constand course in holiness, confuting that Divil's proverb (d) a young Saint and an old Divil, which as a young *Erasmus* sayes well (in his *Pietas puerilis*) was a proverb devised by the Devil himself, contrary to that of *Solomon*, Prov. 22. 6. Train up a Child in the way he should go, and when he is old, he will not depart from it. I have known her a single woman, then married to her former husband Mr. *John Clerke* a godly Minister, then to her late worthy Yoke-fellow now living, Captain *Robert Fisher*, during all which time, never gave she the least fear, of having began in the Spirit, ending in the Flesh, with too many in these late loose dayes, but on the contrary, the elder the more Pious, the more years the better Graces, and her last Works better than her first.

2. She was of a most sweet and courteous Nature, of as winning, affable, and obliging disposition, as ever I met withall, of a friend endearing, and an enemy winning converse, pleasantness of spirit without levity, affability mixt with gravity, lovely, and loving, even to all, not knowing how to provoke any, a very discipline of love.

3. She was a person of great humility, into which frame, till God hath brought a Soul, he takes no pleasure in it, but humble in heart, high in worth, (as *Nazianzen* of *Athanasius*) that first, second and third Vertue, (as *Aust.* hath it) who being asked by one, what Vertue was first and most to be desired, answer'd Humility,

being asked what was the second, he answered humility, and what was the third, he said still Humility, that grace that carries a Christian flying to Heaven, as one sayes well, the humble man seemes but to creep, but he flies to Heaven, of this knew I never any better stored, though she had, (especially during the time of her last Marriage,) of the things of the world, (wherein Fooles so pride themselves, and for which they so prize themselves) in great plenty and abundance, yet like one resolved to follow her Saviours pattern, of whom tis sayd *Phill. 2. 6, 7, 8. Though in the form of God, and thought it no robbery to be equall with God: Yet made himself of no reputation, but took upon him the form of a Servant, &c.* So this his disciple, outwardly great, inwardly little, rich in the World, poor in Spirit, which grace though it made her nothing in her own, yet it greained her in the eyes of God and good men, *Mat. 18. 4. Who soever shall humble himself as a little child, the same is greatest in the kingdome of Heaven.*

4. She was a woman full of mercy and pittie, a sister-grace to the former, which the Apostle *Paul* coupling together, we will not part, *Col. 3. 12. Put on as the Elect of God, humbleness of mind, and bowels of mercy.*

(a) Mercy is described by Saint *Aust.* (a) to be a compassionate feeling of anothers misery, that puts me upon helping him so *seria qua-* far as I am able, a grace that none ever lost by, as they say the *dam in no-* Dutch have a Proverb, Thefts never enrich, Almes never impoverish, and *stro corde* Math. 5. 7. *Blessed are the merciful, for they shall obtain mercy,* an hugely honouring grace, that makes God *compassio,* the giver of our All, indebted to us for a little of it again, and we *quasi possu-* shall find him a sure pay-master, and how largely was this Saint of *mus subue-* Christ stored with this, her estate was large, and I am perswaded her *nix com-* heart larger, no question but what with lawfulness she might, she *pellemur.* did this way, and she bath lamented it, that she could do no more then she did, for such as feared God, and made it her great wonder, that some should have such estates and do so little good with them, her will was to do good to all, especially the household of Faith,

(b) and where there is a will, comfortable is that saying of *Aust.* (b) *Quicquid* what thou wouldest do thou canst not, yet God sayes tis done, and *vis & non* a greater then *Austin* warrants it, *2 Cor. 8. 12. If there be a willing mind, tis accepted according to that a man hath, and not according to that he hath not.*

5. She was admirable for her patience, that grace that enables a Soul,

Soul, cheerfully, and quietly, to submit its will to Gods, and to bear what ever befalls it in its course towards Heaven, sweetly, and contentedly, because God will have it so: her affliction was long and sometimes sharp, yet who ever heard a repining word from her, how silently submissive to the divine pleasure? her pain might sometime force her to groan, but never to grumble, having learned *Jobes* lesson, cap. 2. 10. *Shall we receive good at the hand of the Lord, and shall we not receive evil, or good old Elies*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good*, or that of a greater or better then either, John 18. 11. *The cup that my Father hath given me, shall I not drink it*, though so wasted, that she became a piteous Anatomy of frail mortality, yet a perfect pattern of Christian patience.

6. She was of a most meek and peaceable frame of spirit, her adorning was not plaiting the haire, &c. but with the ornament of a meek & quiet spirit, which is in the sight of God great price, 1 Pet. 3. 4.

Queen Elizabeth was used to say, that next to the Scripture, she knew no book that did her so much good as *Seneca de Clementia*, and her Clemency was such that her brother King Edward was used to call her, his sweet sister Temperance, I cannot say that our sister had so much Learning as to read that Book, but sure I am as to the practice, she had so learned that, that none could exceed her, and from a better Master then all *Senecaes*, Math. 11. 29. *Learn of me, for I am meek and lowly in heart*.

7. She was a constant frequenter when able, and an affectionate lover of Gods Word and Ordinances; It is a great argument of an heart truly gracious, when it can say with holy David, Ps. 26. 8. *Lord, I have loved the habitation of thy House, and the place where thine Honour dwelleth*. How often have I seen her at the place of Gods Service in such weather, which hardyer then she, and much her inferiours, would have pleaded as a tolerable excuse for their absence, and when there, how curious and attentive in hearing, bringing as Bishop Hall cales them, *Aures bibulas*, and I may add *Animam magis bibulam*, thirsty Ears, and a Soul more thirsty, how relishing were Gods saving truths to her at all times, yea sweet, as David sayes, Ps. 119. 103. *How sweet are thy words unto my tast, yea sweeter then honey to my mouth*.

8. She was one of a most tender conscience, that Jewell of Jewels, and infallible character of a true child of God, that soul-feasting grace; a good conscience is a continuall feast, that countenance

cheering grace, Prov. 15. 13. *A merry heart maketh a cheerful countenance*; and well might her countenance be cheerful, when her conscience was kept quiet and peaceful, *Eusebius* reports of the Martyrs under *Severus*, that coming forth after a long and hard Imprisonment, they looked more like those that came out of a shop of sweet Oyntments, then out of a Prison, they carryed in their countenances, (a) a certain divine Aspect; no question but it was that within, that made their faces shine without; oh how pleasant would this our Sister be, during her *Lucida*, *inter:allu* her Mitigations of her distemper, pleasant in her countenance, which was at all times comly, pleasant in her speeches, pleasant in her actions, which gave all to see there was peace within, the cause of this pleasantness without this tenderness of conscience she evidenced, by universall care to please, and fear to offend her good God in any thing. I may truly say of her, as Acts 24. 16. Her care was, *to keep her conscience void of offence towards God and towards Man.*

I have read of *Livius Drusus*; being about to build a stately House, the Workman told him that he would so contrive it that, that none should over-look him or see what was done in his house; to whom *Drusus* made this answer, (b) nay rather if thou hast any art, shew it in so contriving my house, that whatsoever I do, may be beheld of all, truly I think could such an house been built, an Inhabitant sitter then this our sister to have dwelt in the same, could nowhere have been found, I have known her long, but know not, that ever I heard reported of her any one action, or heard from her any word unworthy the best of Eyes or Ears.

9. In a word for her general practise of godlyness, (I hope and question not) in the sincerity of heart I am sure in the unblameableness of life, she was an Israelitess indeed in whom was no guile, one of the ornaments of her Sex; well reported of by all; yea of the truth it self; free from the crimes of sinful Age, *Non sine peccato, sed sine querela*, I say not without sin, but without complain; and no marvel, for she set the Lord alwayes before her; therefore she did not fall; the grace of God that appeared to her, wrought so effectually in her, that it taught her, and enabled her, to deny all ungodliness and worldly Lusts, and to live soberly, righteously, and Godly, in this present evil World.

10. Shall I leave her in this respect, and speak of her as a Wife, she was her husbands Crown; Prov. 12. 4. *A virtuous woman is the crown of her Husband*, a rich Portion of the Lords own bestowing,

(a)  
Dicinnum  
nescio quid  
in vultibus  
presentes

(b)  
Quin tu  
potius sc  
quid in te  
artu est  
ita compone  
domum me-  
am ut quic-  
quid agam  
ab omnibus  
in specu om-  
nibus.

flowing, *PROV. 19. 14. House and riches are the Inheritance of Fa hers, but a prudent Wife is of the Lord.*

She was one of *Salomons* wives, mentioned, *Prov. 31. 11, 12. One that the heart of her Husband might safely trust in*, so that he shall have no need of spoyle. *She will do him good, and not evil, all the dayes of her life.* Oh the teares she shed for him while absent beyond the Seas; and the many prayers she put up for his prosperous and safe return, besides her earnest desires to her Friends, that in their Prayers they would still remember her dear Husband. Her desire was exceeding great in this her last sickness, if the Will of God might be so, that she might live but till his return, once more to see him and speak with him; but God was pleased to deny her, as he did his Servant *Moses* going over into the land of *Canaan*, though both to their great gain; taking him up to the land of *Canaan* above, instead of that below; and her to a far dearer husband and head, namely Christ Jesus; where this beloved Disciple, now resteth in the bosome of her best love, as I nothing question.

11. Shall I mention her as a Mother, how tender and affectionate a parent, winning by love, not ruling by rigor; indeed she had but one Child of her own, a young Daughter; and was Mother in Law to one more of her last dear husbands; who I dare to say, will ever testify, that she had not a mother in Law, of a Mother in Law, but an indulgent, affectionate kind and endearing mother indeed, and if she had travailed in pain of her, she would not have been more willing to travail in pain for her in what had lain in her power to have done her good.

12. Shall I mention her as a kinswoman, friend, sister, relation, those dear and mutual kindneses, that I have both seen and heard of, between her and you her dear relations, and that great love between you; tells me that I shall but revive your greifs, Peradventure add to them which I am loath to do, and therefore will make an end, and set your patience at liberty, which I should think and fear I had greatly tyred; but only for your great love, that I am perswaded you all bear to the memory of your choice and dear friend.

13. For her death I can say little, and therefore will say nothing, she removed from us to the City, where I had not the happiness of being one of her visitants, but I question not but she, whose life had been so exemplary; could not but finish that well spent life as comfortably.



To conclude therefore; I have read of *Apelles*, that he was used to say, that to draw the compleat picture of a beautiful woman, he must take one part from one, another from another, a third from a third, &c. and put them altogether; methinks this Christian Gentlewoman, had followed this course, in vertues and spiritual excellencies; one Christian excels in one vertue, another in another; but scarce know any one necessary thing, that tended to make up a compleat Christian, but in some measure it was in her.

(a)  
ut fabula  
sic vita  
non quam  
dus sed  
quam ben  
acta re-  
fert.

Well, she is gone, we following, and in the prime of her dayes; and flower of her years, she is sent for hence, but the loss ours, not hers: Life is compared to a Comedy, (a) no matter how short, if well acted; which how hers was you have heard, I know her loss is much lamented by all neighbours that knew her, more by all her friends that knew her better, and most of all by her dear relations that enjoyed her; but shew your selves Christians that are nearlyest concerned, bearing Gods hand, as quietly and patiently in her death, as she bare it in her life.

(a)  
ubi iuven-  
tus nun-  
quam se-  
nescit, ubi  
vita te mi-  
num ne-  
scit, ubi  
amor nun-  
quam te-  
pescit, ubi  
finitas  
numquam  
marcescit,  
ubi gaudi-  
um num-  
quam de-  
crescit, ubi  
dolor nun-  
quam sen-  
titur, ubi  
genitus  
numquam  
audire,  
&c.

Your loss is great, confess, but her gain greater; nay you have not lost her, *propter istis non amissis*, she is but slept before, not lost you'll see her again, *them that sleep in Jesus God will bring with him.* 1 Thess. 4. 14. Follow you her example, make ready, *Let your loynes be girt, your lights burning, and be your selves like them that wait for their Lord, when he returnes from the Wedding, that when he comes and knocks, you may open to him,* Luke 12. 35, 36. And then you'll see her again; see your wife again, your sister again, your friend and kinswoman again; yea where all sorrow and mourning shall fly away, and everlasting joy shall be upon all your heads.

Where youth shall never wax old, where your life shall fear no ending, where there shall be no more sickness to waste and make pale, no more death to seperate dear friends, no more greif felt, no more sighs heard; as *Aust.* most sweetly (a) &c.

For the which place and time, the Lord in Mercy fit and pre-  
pare us All; and unto which in his due time, bring us as our  
Hope is; he hath done this our dear Sister; Amen, Amen.

F I N I S.

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